

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

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Miscellaneous Intelligence.

SABBATH MAILS.

Extracts from a Review of the Report of the Committee, to whom was referred the several petitions on the subject of *Mails on the Sabbath*, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, Chairman of said Committee.

[Continued from page 674.]

All Christian nations have considered it lawful to protect the Sabbath from secular violation, as the means of self-preservation and civil prosperity. Most or all of the American colonies did this from the beginning; we believe all the thirteen States enacted laws prohibiting the appropriation of the Sabbath to secular concerns; and nearly every State which is a member of the social compact now, has done the same. It is not without astonishment therefore, that we behold the principle advanced, that government has no right to make the moral law the rule of legislation, because it would imply a legislative exposition of its precepts, and settle theological disputes. This we believe is a new maxim, wholly original, never conceived or uttered before in a Christian legislature; a position which can be sustained only upon the supposition that there is no God, or no rational accountability to God. Is it true, that the government of a Christian people, under all the immense responsibilities of legislation, must move on blindfold to the light from heaven? Why then do Congress prescribe oaths, from the chief magistrate, to the lowest office in the custom house or post office department?—And how many disputed questions do they thus settle by legislation,—deciding against the atheist that there is a God; against the fatalist, that man is a free agent and accountable; against the deist, that the soul is immortal; while they settle the much contested question of future punishment—'so help me God' being understood to mean, 'may God deal with me in the world to come, as my testimony shall be true or false. The punishment for piracy or murder, expounds the sixth command, and decides the agitated question, that the taking of life for national security is lawful, which more persons disbelieve than there are Jews and Sabbatarians in the land. The appointment of chaplains in Congress, seems to be a legislative decision against the Jew, that Jesus is the Messiah, and the Christian religion true. And why do Congress adjourn over the Sabbath, and why are all the courts, and heads of department, and custom houses, and navy yards closed? Ought

not all these to be opened, to avoid such a seeming exposition of the fourth command, such a trampling on the conscience of the Jew, and such a sanctioning of "the principle of all the religious persecutions with which almost every page of modern history is stained?"

What if the national government, instead of practising economy by the violation of the fourth command, had authorized the violation of the seventh, by licensing, as they do in Europe, houses of pollution; and national shame and conscience had poured in these petitions, that the nation might be released from such infamy and crime? The honorable Committee, in reply, would need to change scarce a letter of their Report. 'We are aware,' they might say, 'that a variety of sentiment exists in this nation on the subject of the seventh command, and the obligations of chastity. The petitioners seem to take it for granted, that the practice complained of, is a violation of the law of God.—But a large and respectable class of men, (and women also) believe the Bible to be a cunningly devised fable, and the seventh command in particular, to be an invasion of inherent rights, and a war against nature—the result of that artificial and arbitrary state of society which kings and priests have introduced, and which it is the prerogative of reason and philosophy to oppose, till the happy time shall come, when coercive monopolies shall cease, and every man and woman, being fully persuaded in their own minds, will act according to their persuasion.

'With these different views about the seventh command, the Committee are of opinion, that Congress cannot interfere. Should Congress repeal the law, it would imply a legislative decision that the Bible is the word of God—a legislative decision of a theological dispute—an encroachment on natural liberty—an attempt to coerce chastity by national law; all which transcends, obviously, the powers of the government.'

From the views here taken on this subject, we cannot but hope it will seem plain to many, whose minds have been unsettled and perplexed by the Report, that the transportation of the mail, and the opening of the post offices on the Sabbath, cannot be regarded as a matter of national necessity. To become such, it must be as urgent as the necessity which authorizes individuals to do secular work on the Sabbath. But this, in the case of individuals, must be only occasional, and never systematic and habitual. And it must be, where the great laws of self-preservation, which it is the object of the

Sabbath to sustain, would be subverted. But no such necessity to transport the mail, and open the post offices, presses on the nation, as would constitute a justifiable necessity in the case of individuals, like that of preparing food, attending the sick, pursuing voyages on the deep, or self-defence in time of war. And as the necessity is not such as would justify individuals, even in the occasional violation of the Sabbath; much less can it justify the government in extending its stated and habitual violation through the land. Necessity, in the scriptural sense, is not even pretended. All which is claimed is, that the running of the mail is a great convenience, and a great saving in time and money. But may individuals violate the Sabbath statedly for convenience, time and money? How then can Congress do it? Can the people invest their government with authority to do that which it is unlawful for themselves to do?

This plea of national necessity is answered also by the consideration, that the post office in London is closed on the Sabbath, and no mail is permitted to leave the city on that day; by the fact that, during the early part of our national existence, including a period of unparalleled commercial activity and national prosperity, the post offices of this land were closed, and the mails, but to a very limited extent, did not run on the Lord's day; and from the fact that we enjoy now, by the improvement of roads, and the facilities of steam, a more rapid communication of intelligence in five days, than fifteen years ago could have been accomplished in seven. No necessity therefore presses us now, which did not press the nation twenty years ago, without the apprehension of creating a necessity for violating the Sabbath; and every year the same causes are rendering the plea more and more fallacious and inexcusable. Besides, not half the nation are benefited now by the Sabbath mails. Probably three quarters of the people do not receive their intelligence oftener than twice and thrice in the week. How are these defended against expresses, and commercial speculations. Or is it only for the accommodation of the great cities, that the nation must surrender, to such a fearful extent, the moral energies of the Sabbath? But that even this is not necessary, is apparent from the facts, that many merchants of the first respectability and most extensive business, will not receive their communications on the Sabbath; and that a large portion of the respectable mercantile community in our cities, have petitioned Congress to close the post offices, and discontinue the running of the mail; while few, and comparatively feeble, have been the notes of remonstrance.

From the Richmond Visitor & Telegraph.

BEWARE OF COVETOUSNESS.

This is a day when Christians are watched with a jealous eye, and therefore a day when they should have much of the spirit of their glorious *Leader, Intercessor, and Advocate*. Christ prayed for his enemies, bore with meekness and submission their insults, reproaches, and persecutions. Yet he preached the doctrine of

his own cross, exposed sin, and the evil practices of sinful men---was firm, and undaunted---went about doing good. "For our sakes---(his people) he became poor, that we through his poverty might be made rich." "The foxes he said, have holes, the birds of the air have nests, but the son of man hath not where to lay his head." Yet how many of his professed followers have *houses and lands, and beds of down to rest their heads upon when weary*, that scarcely ever think of the poverty, and self-denial of their Master, and still more seldom, do any thing to build up his cause and to support his truth. I say again my *brethren*, to be covetous is foreign from the spirit of the gospel, a direct violation of the commands of Christ. "Beware, says he, of covetousness." He never bids us shun that which is right, or that, that would do us good, when he speaks it is for the edification, comfort, reproof, and consolation of his dear children, let them not fear, when He commands, to *act*. The path of duty should be a fearless path, for it is safe---he that goeth therein shall find strength.

Many professing christians fear to do their duty,---but we must be permitted here to call many of their fears *slavish*. They fear to give to the support of the gospel---the cause of the captain of their salvation, lest their funds may be diminished, that if they take twenty-five cents from the dollar, only seventy-five will be left. *Very true*---But what saith the Lord?---Prov. xix. 17, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he repay again." Now ought not a soldier to trust his general, when he hath need of him, and his goods, particularly a christian soldier, when on his God he is dependant for all things? Is God a worse *pay-master* than all others? Surely not. Your friend comes to you, it may be an enemy, you loan him one thousand dollars, he promises to pay you again with interest, he gets the sum, but after all, with bond and security, you fail, all is lost. The Lord asks for one hundred, only a tenth part, promises to pay you again *two-fold*, but you refuse, though the Lord cannot, will not fail you. You receive from year to year, more than a hundred fold from his hand, yet you lend to none so reluctantly, so grudgingly. Here is a crooked place brethren. O let it be made strait. Such *crooks*, deform and mar the beauty of the church of Christ.

To see a professing Christian, and one who calls himself a Presbyterian, (I say nothing of others, but leave them to fight their own battles---I wish they would do so too) acting the part of the *priest* and the *Levite*, is enough to inspire such a *degree of faith*, as to admit of a doubt, as to the sincerity of his profession. Now as one says---"There cannot be a more unreasonable sin than covetousness. It is *unjust*, only to covet, is to wish to be *unjust*. It is *cruel*, the covetous must harden themselves against a thousand plaintive voices. It is *ungrateful*, such forget their former obligations, and their present *supporters*. It is *foolish*, it destroys reputation, breaks the rest, unfits for duty, and is a contempt of God himself. It is unprecedented in all our examples of virtue, mentioned in *Scripture*. One spoke, indeed.

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unadvisedly with his lips, another cursed and swore, a third was in a passion, and a fourth committed adultery—but which of the saints ever lived in the habit of covetousness? Lastly covetousness is idolatry, Col. iii, 5. the idolatry of the heart, where as in a temple, the miserable wretch excludes God, sets up gold instead of him, and places that confidence in it, which belongs to the great Supreme alone. See a professor come forth under the influence of covetousness, and the observer is generally more struck with the likeness of one of the sons of Belial, Mammon, or Bacchus, than the benevolent sons of God—the kind self-sacrificing disciple of Christ.

Brethren such leaven must be rooted out of the affections, before the leaven of grace can much affect the heart. I hear *vacant congregations* complaining that they have no preaching—and in those very places, subscriptions are not paid their former ministers, though they have been gone for years.

Others say they are not able to support the gospel—or do any thing for *Bible Societies*—Theological Seminaries, &c., and these *poor professors of Religion*, spend from 5 to 50 dollars a year for brandy and wines, &c. Some are so tight run, (to use their own language) they cannot afford to subscribe for a religious newspaper, and yet their sons and their daughters are dashed off in all the *finery and fashion* of the proud age in which we live. They are liberal when the god of mammon calls, but when the God of grace and salvation calls, they have no ears, no pity, *no heart to pity*. My Presbyterian brethren, are these things so? *Too true*. I ask you then, if you think that a professor of religion whose soul is so small, has ever been sufficiently enlarged to admit into it the saving, sanctifying grace of God? Brethren these things ought not so to be. If you intend to do better, O! do it soon, time flies—death comes—eternity—judgment, hastens—souls are perishing—Zion calls for help—dying souls call for help—every thing is in motion—will Presbyterians stand idle?—O rise and assert the cause of your Master—“Come up to the help of the Lord against the mighty.” FRATER.

MINISTERS' VISITS.

A DIALOGUE.

Mr. A. Good morning, Miss B. Have you thought much of our conversation last week about “old sermons.”

Miss B. Yes sir, and confess there is much truth in your remarks. I think I should be perfectly satisfied with Mr. Q. if he would visit our family as often as he formerly did. You know, Mr. A. that this is an important part of ministerial duty.

A. It is so indeed, and I should be glad to know how often you wish your minister to visit you in ordinary circumstances. I mean, when sickness, or things of a special nature do not call.

B. Why when Mr. Q. first became our pastor, we saw him certainly as often as once in two months. But now he rarely calls upon us four times a year, except sickness or something of a special nature calls him; then he is very faithful.

A. Then you think he ought to call on you once in two months or so?

B. Yes, this is what we wish.

A. If then he ought to call upon you, he ought to be equally faithful to the rest of his charge.

B. Certainly.

A. Please to tell me how many families there are in your congregation.

B. About two hundred.

A. Then you would wish your pastor to make twelve hundred pastoral visits in the year, would you? Now remember that these are regular pastoral visits, besides attending the sick daily—burying the dead—special visits to those who are under concern of mind, &c. If he does this, I do not wonder that he has to preach “old sermons.” Do his people all live in a solid body—are their houses contiguous?

B. No, they are scattered all over the city—miles apart.

A. A moment's reflection must convince you then, that what you require is impracticable.

B. But, Mr. A. once visited us as often—why cannot he do it now?

A. When he first came among you, perhaps your congregation was small.

B. Yes, I know it is now five times as large. We have about six hundred communicants now.

A. And perhaps too, while your pastor's charge has been increasing, his health has been failing. I should think that such incessant anxiety and labor must wear down the constitution of any man.

B. Yes, his labors have indeed made inroads upon his health.

A. Then, Miss B. you are finding fault most criminally. Is not your pastor the best judge of the number and necessity of his visits? Is it as necessary to visit a member he often sees at his church and lecture-room, as one whom necessity or other circumstances keep from it? Besides, is it not his duty to be storing his mind, and refreshing his body, and making preparation for the desk? Are you not aware too, that at this day a minister is the servant of the public; that he must be engaged in the benevolent societies of the day—and give his time and influence to the extension of the Redeemer's Kingdom abroad, as well as at home? This desire of pastoral visitation, and complaint when omitted for a single week, is leading ministers to an early and untimely grave.

B. I perceive in this too I have sinned greatly. I have attributed my pastor's conduct to forgetfulness, or indifference, or a cold heart, when perhaps he was working hard to make me grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

A. Let me then never hear your complaints again. When Christians join in the cry against ministers and make complaint of their own pastors, as you have done, no wonder if the sacred office should fall into contempt.—N. Y. Obs.

MUCH WATER SCHEME.

We have often wondered at the zeal and labor of some men, on the subject of immersion.—But our astonishment may end after reading the

following article of faith, published in the 'Baptist Recorder.'

Article of Faith.—"Now be it known to all men, that, so soon as any one is convinced, or knows certainly, that God will forgive sinners all offences, and accept of them through the mediation of Jesus Christ, upon their submission to the government of the Messiah, then that person has the faith or belief which the gospel proclaims; and upon the personal application of that individual for pardon and acceptance, then through immersion into the name of the Lord Jesus, remission of sins is granted."

ALEXANDER CAMPBELL.

In the 'Christian Baptist' the sentiment is reiterated, that *immersion* is essential to the forgiveness of sins. "I do earnestly contend," says the editor, "that God through the blood of Christ, forgives our sins THROUGH IMMERSION—through the very act, and in the very instant." Again; "We do most unequivocally connect *immersion* and the *blessings* of the new Covenant. Once more: "The actual enjoyment of forgiveness, acceptance, adoption, and the gift of the Holy Spirit, are by a gracious necessity, made consequent on a *believing immersion* into the name of the Lord Jesus."

There is no reasoning with such absurdity as this. All we can do is to look at it, and weep over the folly of man. But whilst we lament this "zeal without knowledge," which is distracting so many weak minds, and sowing the seeds of discord among so many churches, we rejoice that many Christian Baptists take a more correct view, and exhibit towards Christians of other denominations a very different spirit.—Our Lord's intercessory prayer has not been offered up in vain. His people are *one*, as HE and the Father are *ONE*: (John, xvii. 20--23.) Not one person, but one body made up of many members, all partaking of the same nature; as the ever living Godhead subsist in three persons, Father, Son and Holy Ghost, each performing his own appropriate part in the great work of man's redemption—that the hearts of believers might be "knit together in love, to the acknowledgment of the MYSTERY of God, and of the Father, and of Christ." (Col. ii. 2.)

Pandect.

TO CHRISTIAN READERS.

The present period is an interesting one with us. We are on one side encouraged by the consideration that our religious and moral improvement is progressing; on the other, we have full reason to think that measures are in operation, whose tendency is to defeat this improvement. Every true Christian will desire that the happy work commenced among the Cherokees may ultimately be accomplished. This work God will certainly accomplish through the instrumentality of his people.—We earnestly wish them to supplicate the throne of grace for the Cherokees. We desire them to pray that the hearts of the members of the General Government may be turned "as the rivers of waters"—that the devices of our enemies may be frustrated—that we as a people may be preserved—that the enmity of our neighbors may be turned into kindness—

and that religion, education, and the various arts of civilized life may be made to prosper and flourish. Are not these objects worthy of prayer? Do they not *now* peculiarly demand the attention of Christians? "Brethren pray for us."—*Cherokee Phoenix*.

Missionary Intelligence.

CHOCTAW MISSION.

Extract of a letter from the Rev. Cyrus Byington, to Mr. C. Kemper, dated Aukhuna, Dec. 28th, 1828.

My Dear Brother Kemper:

Of late the Lord has been pleased to afflict me, and in a way I little thought of; but one that made me feel that He was God. I had expected that afflictions, sickness or death, might be sent upon me and mine. But I had not entirely left the choice of *means and time* to the Lord. About seven weeks since, I wished to butcher a hog, and not having any hired man with me, I asked old Tunupinchufa, mentioned in the September Herald, to come and help me. We went to work. In taking a kettle from the fire, I needed a *holder*. I saw some corn husks, picked them up, a stalk hung to them. As I attempted to strip off the husks, I cut the middle finger of my left hand, on the inside, to the cords, which plainly appeared. I dressed it up, and went to work again; and on the next morning cut up the meat with aid, and salted it down. About this time, I took cold in my hand—it *ached* and it swelled. We applied poultices; but in three days the finger began to mortify. We made use of means to check it; but in vain, and it began, my brother, to be a solemn time in my family. I saw that my wife wept as she went round the house. We needed medical aid, and we were more than 50 miles from any physician. I grew very weak, and could get but little sleep. We tried to look to God in our troubles.

After concluding to put me into my wagon, I was carried away in search of a physician. Mrs. B. went with me. Sister Foster remained. I need not tell you it was a trying time.—But Jesus was here, and all in my heart almost was made quiet. I could sit up but a little way. I laid down in the wagon, and there a hot fever came on. I rode 25 miles before we stopt, and then got out at brother Cushman's. I could go no further. We sent a messenger for a physician, who came on the second day afterwards; but before he arrived the mortification was checked. He cut away most of the dead flesh, and applied medicines which were blessed of God. I have often since thought of that corn stalk, little dreaming that *death* was brought so near by such an object. I had been afraid of a burning sun, and the lightning—we had feared the approach of venomous serpents, which are numerous in this country, sometimes being killed in our yards, gardens, under our houses and in them. Last summer I drew out a great rattle snake from under one of our dwelling houses, which a brother had wounded. Another thought I had, which may be thus expressed. What am I in the sight of God, if he has only need to use a rotten corn stalk to take my life. I hope I was humbled before him. I need not

give you a full history of all circumstances. You may wish to know what we are obliged to give physicians. My physician charged me 15 dollars for one visit, which was only about half price. He travelled in all about 60 miles. He is a native of Connecticut, and friendly to us. I am now much better; but the sore is still a bad one. It has become, as he says, a real fever sore. I have now but one hand that I can use; and, as I feel like one ransomed from the grave, I am constrained to write a little to my Christian friends, while confined within my doors. Never did the people of God seem so dear as when I lay lowest, and they stood looking upon me as one that might soon leave them.

While I was sick, my brethren held a four days meeting for the benefit of the Choctaws. They came from a great distance. The Spirit of the Lord was present, as we hope. Many were awakened and continue so. About 13 persons sat on the anxious seat. David Folsom, the Chief, took an active part. Before the meeting commenced, he wrote me a note, expressing a hope that I would be able to attend, "and do something for the glory of God." He also remarked, "I would be willing to preach two sermons a day during the meeting." He is a great speaker. His heart became much affected during the meeting. He entreated all who felt themselves to be *lost*, to sit on a bench by themselves. Several came forward, and he went and sat with them. One of his brothers has since said, "I do not know what was the matter with David that day; for when he began to talk, all our hearts bounded and bounced." One man who had never heard the Gospel before, was much affected, lay awake all Saturday night, and in the morning went to Folsom and told him his feelings, who related them to the missionaries. When the meeting closed, the man wept, went home to his family and talked to his friends, who did all they could to persuade him to "throw away" what he had heard. But he said, "how can I? It is in me; it hangs to my heart; and my heart goes after it and after God, and how can I throw away the Gospel?" He remained at home some days, called his family together, talked to them till he wept, and then started off for Folsom's to hear more.

You remember Sampson. His father's family is one of our most interesting families. His father and a brother were, as I am told, much affected. One of his sisters sat on the anxious seat, and is a very interesting young woman. While the anxious were seated, old Tunupinchufa was requested to tell them how he had found mercy, &c. So he arose, and talked to them in a very simple but affecting manner. He told them when he first heard the Gospel "he thought of it, and tried to pray; but his heart got into a knot," &c. At the meeting he was asked some questions; among others whether his heart was ever cold, and felt unwilling to pray. He replied, "I am a red man. I do not know much. I do not know how white men think. But I pray, I love to pray. I pray in the morning and at noon—I pray at night: and if I wake up I pray then, and when I am in the field at work and sit down to rest I pray—And I am happy." And from all I know of him, I do think he told the truth. Since my

return I have had much conversation with him. He often calls to see me. I now hope to be able to attend a two days meeting at Mr. Cushman's, on the first Sabbath in January. There are several in that neighborhood who are serious. David Folsom's father and two of his sisters we hope are pious. Anna Horner has married a half brother of David. She told him that he must love God first and then love her. He is quite serious, I am told. Anna is the same that her letters indicated. You can hardly judge how glad we have often been in meeting; and when she told me how she wept when I was sick, it touched me, and still makes the tears start as I think of her. It is a privilege to be a missionary among the chosen vessels of mercy.—*Pandect.*

CHRISTIAN MISSIONS.

We have just received a letter from Rev. W. C. Blair, missionary at Martyn, Chickasaw Nation, dated February 13, 1829, in which he says, "The school here has been in operation about two years and a half. It consists of 26 scholars, who progress in learning as fast as children of the same age usually do in our best schools in Ohio. Twelve of them are now studying Geography. One we trust has become a pupil in the school of Christ, within the last three months. We expect shortly to admit him to the communion of our church." Brother B. has requested the Board of Agency of this city to send supplies to that station—some flour, dried fruit, materials for clothing, a little buckwheat, clover-seed, timothy-seed, or any grass-seed that would be likely to endure the drought and heat of that climate. Shall we send these supplies to the missionaries? "No," says the Deist, "for the Indians have natural religion; and it is a grand imposition to induce them to believe a book of absurdities, the history of an impostor." "No," says the universalist, "they will all be saved, and why be at all this expense and trouble to send them the gospel." "No," says the unitarian, "it is absurd in the highest degree to support such missionaries among the heathen. How can the heathen understand their jargon about original sin, and three persons in the Godhead, and God manifested in the flesh, and atonement, and the operations of the Spirit, and the new birth?" "No," says the covetous man, "I had rather give my funds to hire men to go and drive them from the face of the earth!" What says the Christian? "Send evangelical missionaries—send ample supplies—go into all the world—teach all nations—baptize in the name of the *three one God*—rely on the Saviour's promise, 'lo I am with you always, even to the end of the world.'"

Christians, is this your language? Let works bear witness. Send your contributions without delay to John Mahard, Esq. Treasurer of the Board of Agency of the A. B. Commissioners for foreign missions, and the Board will forward them without delay.

One of the missionaries writes thus: "I am afflicted with pain in my breast, and sometimes spitting of blood. I teach school all the week, superintend the farm, provide for a large family, attend two prayer meetings a week,

preach twice on the Sabbath, or if unable to preach twice, attend a prayer meeting in the afternoon."—Ministers of the Gospel in Ohio and Kentucky! what are you doing for the salvation of souls? Work while it is day.—*ib.*

ABSTRACTS OF INTELLIGENCE.

[Prepared from the Missionary Herald, by the editor of the Christian Mirror.]

MALTA.—By a letter from Mr. Goodell, published in the Missionary Herald for the present month, it appears that the government of the island have taken hold of the work of reforming abuses with a strong hand. Formerly the priests, when prosecuted for debt or crime, were amenable to no tribunal but the bishop's, where they were generally acquitted, or if not, escaped by an appeal to Rome. Now the bishop's court is abolished, except so far as it relates to causes purely spiritual; and the priests are now subject to answer for their crimes before the same tribunal as other men. Under the operation of the new law, disclosures have already been made of abominations, too gross and disgusting to be named. The churches were formerly a sanctuary to thieves, murderers, &c.—If found within the doors of the church, criminals were always safe; but government has put an end to this custom: criminals are now dragged from the very horns of the altar. Much has been done to destroy the system of beggary which was such a nuisance to society, making the house of industry a substitute, in which were already 300 of the poor, who are taught various kinds of work. Something has been done to regulate the time and manner of carrying the images of the saints in procession, which has considerably diminished the number of such exhibitions. Farther corrections are expected.

BOMBAY.—The truth is making some progress in the vicinity of this place. Mr. Taylor of Belgaum, has baptized seven hopeful converts. The Scottish missionaries have received one hopeful convert from the Roman Catholics; and there are five hopeful converts from the Hindoos in Goozerat. The American missionaries have produced a great excitement among the natives of Bombay, by urging such of them as attend worship in their chapel, to pay so much external respect to the worship of God, as to rise in time of prayer. Many have left in consequence, and are endeavoring to have the principle universally adopted, that standing in time of prayer, is a violation of *caste*. These measures have occasioned no little inconvenience to one brahman in the employ of the missionaries.

MR. KING'S JOURNAL IN GREECE.

[Concluded from our last]

Saturday, Aug. 9. 1828.—Went with Judge W. and Mr. S. to Damala, which is on the main land, and about two hour's ride from over against Poros. It was anciently called Trizeni (Τριζήνη); and is the place to which, at the time of the invasion of Xerxes, the Athenians sent their wives and children, who were received with the greatest kindness, enjoyed peculiar privileges, and the children were educated at

the public expense. 'It was here, I am told that in the month of April, 1827, the National Assembly met to elect a president, and to draw up the articles of the constitution—Capo d'Istria was elected.

Damala is a small place. There is one monastery a little above the village, with only two monks. In the village are two priests. I conversed with them both, and both expressed a desire to have the New Testament in modern Greek. There is one school consisting of thirteen scholars, from 9 or 10 to 15 years of age. The teacher receives for his services one piastre (six cents and two thirds) per month, from each scholar, and the promise of a loaf of bread, which he says they do not regularly give him.

In the afternoon visited Nicephorus Parnboukes, the teacher of the Ellenic school, who called on me the 1st of the month. He says the scholars are obliged to write off Homer and other classics, for want of books. He again expressed to me his joy, that I had come to assist the people, and to teach them the true religion of the Gospel, of which, he observed, they are very ignorant.

While with him, he showed me a letter, which he had written, and which he sent in the evening to Judge W. Mr. S. and myself. The following is a hasty translation, which I made and wrote in my journal the same evening:—

"To the venerable Agency of the American Philellens, Messrs. Woodruff, King, and Stuyvesant, the friends of the Greeks:

"As soon as I had the honor to be inquired after, at the time of your arrival at Poros, where I am a public teacher of the ancient Greek, I came with pleasure to visit you, accompanied by one class of my pupils. At first I thanked you on the part of the school, and of the citizens, by the mouth of their own children, congratulating you on your safe arrival with the symbols of our victory and liberty, (which are confirmed by the coming of the friends of Greece,)—as the Israelitish children to the Saviour, so we to you, the representatives of the American Philellens, sung with joy, 'Blessed is he, that cometh in the name of the Lord.'

"We were gratified also with this, that on entering your apartment, we found it filled with Greek children, (as if it had been a school of Jesus,) drinking of the evangelical streams which flowed from your Christian mouth; so that the Greeks ought justly now, as the apostle Paul wrote from Philippi to their ancestors, the Corinthians, with regard to the kindness of those brethren who were sent to him, saying, 'I am glad (Corinthian brethren) of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your parts, they have supplied; for they have refreshed my spirit and yours; therefore acknowledge ye them, that are such.' I say the Greeks, the present descendants of the Corinthians, ought to proclaim from Greece to America, and say, 'we are glad (American brethren, friends of Greece) of the coming of Woodruff, King, and Stuyvesant, because they have fulfilled your wishes, having safely arrived in Greece with your donations, and are, by deed and word, relieving us Greeks of our indigence, wisely dis-

tributing the gifts to every one who is hungry and suffering; as also immediately after their arrival they hastened to this Greek school to visit the teacher, and to encourage the pupils, by distributing for them to read, various moral books and the Gospel. 'Therefore acknowledge ye them that are such,' as being useful and faithful fellow-citizens and brethren.

"Do the friends of Greece enquire if their charity is come in season, and if the seed of their alms will bring forth in Greece, some fifty, and some an hundred fold, as it is said in the Gospel? Let them know that to this present hour, we Greeks both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place. I Cor. iv. 11. We are wandering about in sheep-skins and goat-skins, being destitute, afflicted, tormented, wandering in deserts, and in mountains, and in dens and caves of the earth, Heb. xi. 37. And these things we suffer, not from want of courage—because we have alone taken up arms for our faith and our country, and have borne them during the eight years of our sacred struggle; but being few against many, poor against the rich, the slaves of four hundred years, against a formidable tyrant, usurping with pretended power, Europe, Asia, and Africa, bearing among Mohammedans the title which belongs to God, and in Europe that of Grand Signor; how can we alone subdue him! No, I say no other cause has tamed the hereditary boldness and courage of the Greek, but the want of the necessities of life, and munitions of war; and this would have drawn him to the verge of the abyss of natural and political destruction, if the Christians of Europe had not given the helping hand at the battle of Navarino in favor of the Greeks, and if the Christians in America had not assisted them with food, raiment, and ammunitions of war.

"Therefore, for so much kindness from Europe, and so much beneficence from America, we return thanks to all the friends of Greece in those countries, praying the heavenly Recorder, that he may reward them many fold in this world, and in the world to come.

"This is in behalf of the Greek school in Poros, and of the teacher of the ancient Greek, who subscribes himself with due respect,

NICEPHORUS PAMBOUKES.

Teacher of the Greek language, native of Argos, in the Peloponnesos."

The 25th July 1828. From the Greek school of Poros."

Sunday, Aug. 10.—Though suffering from pain in my jaw, (in consequence of having had several teeth extracted at New-York,) and felt much debility, I went with Nicephorus Pamboukes, and a Greek physician, to visit the poor and sick strangers, who live over against Poros, on the main land. It is only about four minutes' distance. I took with me four New Testaments, two of which were for two priests, who had desired me to send them the Gospel. Soon after I had passed over, the two priests came and received the New Testaments with much apparent joy, and a third came and begged for another, which I gave to him.

The fourth I opened, and began to read from it, and make remarks to the people who stood around me. In a few minutes, forty or fifty

persons collected, and in collecting made good deal of noise; but on asking their attention, they almost instantly became silent, and I again opened the New Testament, and spoke from these words. "Blessed are they who hunger and thirst after righteousness."

After having spoken twenty or thirty minutes, I went to another place, where I found several persons sitting under a fig tree. In a few minutes sixty or seventy persons assembled under and around the tree, and I begged their attention, and spoke to them from Matthew, 11, "Come unto me, all ye, that are weary and heavy laden, and I will give you rest," &c.

They were all poor and distressed, and many of them ill of fevers. Several priests were present. I spoke to them about half an hour, on the importance of looking to Christ for consolation in the midst of our trials and sufferings; to him, who bore our infirmities, and who suffered for our transgressions; of having patience in tribulations, and not to murmur as did the Israelites in the desert, when they wanted food and water; of repentance towards God, whose hand is to be recognized in all our chastisements; of having the fear of God, and the love of Christ in our hearts, and of avoiding every thing evil; of not sinning in any manner, in order to gain subsistence; of looking constantly for aid to Him, who is able to grant it; of continuing steadfast in prayer to God, through Christ; of keeping in view the shortness of time, and, of course, our trials; and of looking upwards towards heaven, and considering that as our home, our country, and our resting place.

If tears would have relieved them, I could have wept freely, as I spoke to this interesting group of sufferers, who had need of strong consolation. All listened with great attention, and when I had finished my address, all seemed by their looks to approve of what I had said. Some of the priests expressed their warmest approbation.

There are collected here, as in a village, about two hundred families, and I should say, at least a thousand persons, who live in little huts or cabins, resembling those described by the Rev. Mr. Stewart, in the Sandwich Islands, who are destitute of almost every comfort of life, and almost every thing needful to preserve their existence. Out of the one thousand I should judge that there were three or four hundred ill, most of them of fevers. Here I saw the aged and helpless female lying on the ground, pining away with hunger and disease. Here I saw the pale and sickly infant, sucking fever from the breast of its languishing distressed mother, who could no longer provide for her own wants! Here I saw young men and maidens, feeble and suffering, clothed with only one tattered garment, which had been patched and sewed, till it seemed to be nothing but a collection of shreds! Here I saw parents, ill themselves, casting looks of sorrow upon their children, who sat and lay around them on the ground, meagre and pale. In almost every cabin, I found one or two ill, and in some, several.

But of all the objects of pity, which I saw, one in particular deserves notice. It was a poor female, of about twenty-five or thirty

years of age, lying upon a little coarse blanket spread upon the ground, and a small blanket elevated two feet or two feet and a half above her, to shield her from the rays of the sun. The blanket on which she lay, seemed to be too short to stretch herself upon, and the only garment she had on, which consisted of patches sown together, was very much tattered. Her husband had been slain by the Turks, and two little children could no longer behold the wretchedness of their mother, for their eyes had been closed in death.

In this situation she was laboring under a burning fever, which, together with grief and anguish, had caused her mind to wander. This I did not perceive, till I called to her, and said, "Sister, look for consolation to Him, who like you, had not where to lay his head!" At these words she raised her head, looked at me with a degree of wildness which indicated the commencement of a delirium, and then stretched out her hands towards me in manner of supplication for help!

What heart would not be affected,—what eye would not weep, at such a scene!!!

Thus I spent the forenoon, going about among the sick and wretched, endeavoring to point them to him who, though rich, became poor for our sakes, and gave his life that we might live. It was to me a season of great interest. I blessed God that he had permitted me to stand on Missionary ground, and to speak to such poor, suffering creatures, in the name of Christ.

Being reminded by the intense heat of the sun, which caused a pain in my head, that I ought not to remain any longer, if I wished to be of any use hereafter to these suffering poor, I returned to my lodgings, and gave in few words a description of what I had seen, to Judge W., who proposed that we should send for Mr. Stuyvesant and Dr. B., to consult if something could not be done immediately for the relief of some of the most wretched. We wish, however, if possible, not to commence distribution at present, because the moment we commence, the whole poor population will rush upon us. Besides, we wish as far as may be practicable, to act in concert with the president, and there is also, other and more extensive misery to be relieved which we have not yet seen.

At five in the afternoon, I went again with Dr. B. to see some of the poor. During this second visit, a Priest came to me, from the Bishop of Damala, saying, that the Bishop had desired him to beg of me five or six New Testaments, to distribute among the priests in his diocese.

As the Bishop lived near by, I called to see him, and he observed to me, that he wished the New Testaments for the object above mentioned, as many of the Priests were unlearned, and he wished them to be acquainted with the Gospel, so that they might be able to teach the people. "The Gospel," he remarked, "is the foundation of our faith."

Monday, August 11. Went to Egina. Here, from want of time, I must conclude the extracts from my journal. I have made them hastily, and have not reviewed what I have written; and should you find any errors, I beg you will correct them or excuse them.

My situation at Poros, and at Egina, has been, in many respects unfavorable either for writing or thinking. Hot weather, a small room, with others constantly with me, questions, conversation, frequent interruptions by calls, occasional debility, pain in my teeth, several sleepless nights from a host of vermin, removing from one place to another, sometimes without a table to write on, or a chair to sit in, some little anxiety about the right distribution of the cargo, visiting the poor, visiting schools, forming acquaintances, learning the situation of the country, the disposition of the Priests and of the people, forming plans for future operations,—all these things have left me but little time in which I felt that I could write to my friends.

I had been here only a few days, before the President showed me an article in one of the French papers, stating, that I had come out to Greece for the purpose of establishing schools; for the *expense of which*, the ladies of your city had subscribed sufficient money. I told the President, that I wished it were so, but that if they had subscribed sufficient for the establishment of schools in Greece, it was done after I came away, or without my knowledge.

As the ladies of New-York have now the reputation of having done this, I think it would be very well for them to subscribe enough for the establishment of one large school at Athens, or at Egina. There is not the least obstacle in the way of my establishing the school, if I had the means; and a few hundred dollars, I fancy, would suffice. The moment Athens is free, I intend to go there to reside. It is now in the hands of the Turks.

It is now the moment, and perhaps the only favorable moment, that may for a long time be presented, to do something for Greece. The most important thing to be done first, is the establishment of Lancasterian schools, both for males and females,—and two or three schools of a high order. With this, the Bible must be distributed. If something is not done soon, Greece will be lost. The flood-gates of iniquity have been opened and kept open by the war, the influx of foreigners, and other causes; and the barrier erected against vice by a religion, whose superstructure, though resting on a good foundation, is made up of wood, hay, and stubble, is not sufficient to resist the mighty torrents which are now rolling in upon this country.

But that which I have often stated in America, I would now say again, that whatever Greece may be as to her present character, she is ready to receive and employ the *two* means, and I may perhaps say, the only means, which God ever blessed to the civilization and happiness of a nation—the light of the Gospel and the light of science. Such an interesting field for labor, was seldom if ever opened before the Christian and the philanthropist, as that which Greece now presents.

With best wishes for your health and happiness, I have the honor to be,

Your sincere friend, and very

obedient humble servant,

JONAS KING.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke

THE CONTRAST.

CHAPTER IV.

(Continued from page 690.)

"What grave prescribes the best?—A friend's; and yet

From a friend's grave how soon we disengage!
Even to the dearest, as his marble, cold.
Why are friends ravished from us? 'tis to bind
By soft affection's ties, on human hearts
The thought of death, which reason too supine
Or misemploy'd, so rarely fastens there."

Rev. Mr. Singleton's account of his son—Death of his wife—Happy conversion—Old habits not relinquished—Borrowing money—Conscience not always dumb—A bill presented for payment—Forgery, a tremendous crime—Followed by most destructive consequences.

"Excuse me dear madam," said the venerable Mr. Singleton, "for not answering your interesting question immediately; a thousand occurrences have rushed into my mind, and past scenes of the most affecting nature presented themselves to my view. God blessed me and my late dear partner with a son, whose early years promised much future happiness. His disposition was truly amiable, and his attention to his various studies constant and unremitted. We brought him up tenderly, without indulging him improperly, for we strove to correct what was unruly, and to commend what was lovely and of good report. As he advanced to the age of twenty, we perceived an alteration in his conduct, and thought we discovered a propensity to a vice which renders a man inferior to the brute creation. I mean he was fond of *drinking*. Not that he ever drank to excess so as to be intoxicated; but he was always *thirsty*, and took every opportunity of gratifying his inclination. I reasoned with him frequently upon the folly and dangerous tendency of his conduct, and he as constantly promised amendment. By degrees, I discovered that his feelings in favor of religion declined; and that he avoided the company of his sisters, preferring to walk alone. His conduct affected us extremely, and preyed visibly upon the constitution of my dear partner. He saw this—but yet continued to pursue the same course.—Meantime his dear sisters were our comfort, and proved better to us than the son on whom we had fixed our fond affections. I must say briefly, that my dear wife died, after having given the most pleasing evidences that her soul had been made 'meet for the inheritance of the saints in light.' Her last interview with my son was affecting beyond what I can express. Oh madam, she addressed him so tenderly, so faithfully that every eye was suffused with tears, nor did his eye lack moisture. 'Promise your mother,' said she, 'promise her before she departs, that

you will pray against this sin, that you will watch against it, and that you will let your sisters be your companions in your walks. Promise your *dying* mother, that in the strength of the Almighty, you will forsake those places which have been the scenes of your frailty and disgrace.' Charles (for that was his name) was silent—the tears rolled down his cheeks—all was still, Oh! it was the solemnity of death indeed—nothing was heard except the vibration of the clock, which seemed to second the request of the dying mother. 'Hark!' continued she—'hark! the clock tells you Time is hastening on, and bearing us, and especially *me* into eternity! Speak Charles—my son—I cannot quit this world till I have your promise.' 'I will, dear mother,' said the deeply afflicted youth, and he sobbed aloud. 'Record it,' said the departing woman, 'record it, O thou blessed Saviour. Let his name be enrolled amongst thy followers. Let their people be his people, and there God his God.' And she sunk into my arms and expired."

Mrs. Elworthy—(greatly affected.) But your son, where is he? How has he acted since?

Rev. Mr. Singleton.—He continued for a long time very pensive, and even melancholy, frequently exclaiming, 'What will become of murderers of mothers?' At length he opened his mind to his dear sisters, and then to myself. I directed him to the Son of God, whose blood cleanseth from all sin. He found pardon and comfort. He is since happily united to a pious lady, walks in the fear of God, and often exclaims, "Oh! it was my mother's death that brought life to my soul."

Mrs. Elworthy.—Astonishing instance of the Lord's mysterious dealings indeed! You have revived my spirits, and imparted to my mind a hope of the most cheering nature.

Rev. Mr. Singleton.—Cowper's remark is striking, 'God moves in a mysterious way.' Do not cease to pray for your son, and may Jehovah grant you the 'desires of your heart, and fulfil all your petitions.' Farewell.

Notwithstanding the recent event in which Freeman was so conspicuous, it made no permanent alteration in his conduct. Dissipation leads to poverty, and his frequent excess reduced him to so great a want of money, that he was not only constantly applying to his friends for assistance, but he adopted the ruinous practice of borrowing money from every young friend that he considered likely to answer his purpose. He had already drained Elworthy, and his next application was to Robert Melville. "My dear Melville," said he, one morning, "Can you lend me a pound note for an hour or two? I came out without any cash, and I promised to pay a small bill to-day." "I am sorry that I cannot comply with your request, Mr. Freeman," rejoined Melville, "but I could not

conscientiously begin to assist you in your present expensive mode of living. My parents have entrusted me with a small sum, quite sufficient to answer my real wants, and it becomes me to act like a just steward."—"Well, Sir," replied Freeman, haughtily, "then you may keep it; I thought such saints as you profess to be, were forward in performing kind actions, but you are, I perceive, like the rest of such hypocrites."

"Permit me to add, Mr. Freeman, that I consider it an act of kindness to you to refuse, and I wish every one of your boasted friends did the same. I fear, Sir, that your present conduct will be ruinous to yourself, and most painful to your friends; and I wish it were in my power to convince you of your error, and to induce you to reform in time, for—"

"No more of your enthusiastic cant, I beg, I detest your religion, and your whole sect.—Here comes Elworthy, a good-hearted fellow, that never refused any thing I asked him.--- (*Elworthy enters the office.*) Elworthy, be kind enough to lend me a pound note."

Elworthy.—How can you ask me, Freeman, you have had all my money already, and I know not where I can get any more.

Freeman.—Well, well, make yourself perfectly easy, I will take care you will not be a loser by me.

Elworthy.—One thing I have certainly lost by your acquaintance—all respect and regard for religion—and notwithstanding all you have said from the writings of Infidels, yet my conscience reproaches me terribly, and I often tremble when I think of judgment to come.

Freeman.—Pshaw! you are absolutely the most nervous fellow I ever beheld. Such things as heaven, and hell, and judgment are not credited by men of any spirit—they are only fit for women to talk about and to preach up to children. And that old fashioned book, the Bible, why even those who pretend to esteem it, do not act according to its rules, and seem as if they were ashamed of it.

Elworthy.—They may be; but it only proves the wickedness and depraved inclinations of men, as well as the strict morality of the Bible. I confess it is too strict for me, and that were it not for your merry company, and the enlivening scenes of the theatre, I should be perfectly miserable. If the Bible be true, you have certainly ruined me.

Freeman.—Now do you really think, Elworthy, that it is at all probable that the Almighty would punish a man for swearing an oath, or drinking a glass more than usual, or telling a fib?

Elworthy.—From what I have read in the Bible, it appears evident every sin deserves God's wrath and indignation; that those who commit sin, and die impenitent, shall be turned into hell. This is certainly the statement of the Scriptures, true or false. I am often alarmed at the idea of dying, lest there should be a judgment to come.

Freeman.—For shame, Elworthy, to encourage such weakness. But you have not yet resigned the prejudices of education; and I have reason to suspect that our young saint there (*pointing to Melville.*) has been entertaining you with some of his *Tabernacle cant*.

Melville.—No, Sir, I have not spoken to Mr. Elworthy on the subject of religion. I sincerely wish he were what he once was while under his father's roof. But he has a mother still, and a mother's advice may yet prevail.

Elworthy looked pensive---and sighed---while Freeman, to draw off his attention from a subject which he knew might make a deep impression on his mind, enquired if he knew that the Hypocrite was to be acted that evening, and if he intended to accompany him? Elworthy signified his dissent, that he could not afford it, and that he must relinquish the theatre or be ruined; that he felt his health materially injured by late hours and excessive drinking, to which he had been introduced, and that he was determined to retreat in time.

The entrance of a Banker's clerk with a bill of £35 for payment, put an end to the conversation. Melville took an account of it; but expressed his surprise that no entry of it had been made in the bill-book, and that he would mention it to Mr. Le Mond, who would, no doubt, take it up in the course of the day. Freeman and Elworthy expressed their entire ignorance of any such acceptance having been made by Mr. Le Mond, yet it appeared perfectly correct.

When Le Mond returned from the exchange, Melville acquainted him with the circumstance of a bill having been presented for payment, and was then in the banker's hands. "Impossible, Sir! said Le Mond, "I have accepted no bill of that amount—are you sure the acceptance was my hand writing?"—"I thought so," replied Melville, "it appeared to be your signature."

"Astonishing! but—I will call at the banker's myself and examine it."

It is a lamentable fact that notwithstanding the numerous convictions and public executions for forgery, that so many persons are guilty of the crime. The question of capital punishments has been often discussed, and much has been said for and against them. Some would abolish them altogether as totally unavailing, and by no means deterring men from the repetition of offences. In a commercial country, forgery is unquestionably a crime of great magnitude, and generally committed by persons whose talents and education ought to have kept them from it. Ambition and extravagance have excited many to trespass against the law. The merchant who speculates to gain an immense property, and the rake who thoughtlessly lavishes his money, to taste the pleasures of sense, without calculating that the speculation may fail, and that the pursuit and pleasure will eventually exhaust the most ample resources, are commonly the victims of temptation to forgery. Money must be had—Box-tickets—Suppers—Coaches—Sunday water parties—An evening at cards—A party to Vauxhall, together with a long list of et ceteras connected therewith are very expensive. They have caused the name of many a tradesman to appear in the Gazette; they have driven many to the King's Bench; they have ruined many a promising youth, brought him to an early grave, or driven him to commit forgery, by which he has come to an untimely end—his family disgraced; his parents' hearts broken by

grief; and relatives and friends plunged into the depths of lamentation, mourning, and woe. Yet, notwithstanding the influence of education, and the awful example of public executions, the misery and wretchedness, and devastation that are the certain concomitants of forger—*the awful death-ful crime is still practised.*

RELIGIOUS INTELLIGENCER

NEW-HAVEN, MARCH 28, 1829.

STATE TEMPERANCE SOCIETY.

It has been in Hartford proposed for consideration whether it would not be politic to establish, during the session of the Legislature, a State Society for the suppression of intemperance. We see not why such a measure is not calculated to secure for the cause of temperance all those benefits which arise from concert of effort, and which have been so successfully tested in the work of charity. Whether the gentlemen of the Legislature should be persuaded to enlist actively in the purpose of such a society, or not, the opportunity that would be afforded of laying before them while canvassing the interests of our State, the important facts and results which have come to light in the history of this effort, cannot but result in good.

If the representatives of the State will be induced to give their serious attention to the subject, the influence which their favor and opinion might have on the suppression of intemperance, as they separate for their separate homes, would add strength to the cause. It would undoubtedly result in the formation of auxiliaries, by whose means the work of reform would advance with a broader and more thorough sweep. Nothing is so directly calculated to win friends to this undertaking, as a plain exhibition of the results already attained. Such facts as were lately stated by Mr. Hewitt, at the formation of a Temperance Society in the city of New-York, contained in our last, are the best advocates of the wisdom of such enterprises. Let them then be often presented. And let such methods be sought as will best make them known, and as will best inculcate and drive home their application.

EDUCATION IN GREECE.

Our columns contain this week the conclusion of Mr. King's most interesting letter from Greece.—With what a mingled emotion of pain for the misery of the helpless and innocent, of impatience that relief must necessarily be so tardy and inadequate, and of hope that the dawn of a better day is at hand, are these accounts from Greece read by us. Much has been done by the humane part of our countrymen to alleviate this wretchedness, that is more creditable to them than their mere sympathies. Be the reward of the deed, however, to those who have done it, and let no man be caught appropriating to himself the grateful *blessedness of giving*, who has spent his charity in saying, Be ye warm, and be ye clothed. If he wishes for the blessedness that waits on the charitable, there is still ample chance of earning it.

There is now in agitation an enterprise of charity for the oppressed inhabitants of Greece, more creditable far, if it may succeed, than what has been done:—in as much as it is a more exalted and studied purpose of doing them good, than those spontaneous sympathies of our nature which we cannot resist. It is a plan to introduce religion and intelligence among them, by organizing a system of education in their land. It has come to that point now, where the only really generous form which our feeling for Greece can assume, is to lead them forthwith to knowledge and virtue, and thereby prepare them for self-government, and for securing a civil existence. We are under a debt of gratitude to Greece, for much of that which makes us now to differ from them, and can we make them a return in better form? To urge this on the claim of gratitude, however, is charged now-a-days to classical zeal and Quixotism, by some who are affecting an unfeeling and phlegmatic sort of wisdom on the subject. If the object be to restore to abased and abused Greece a portion of her ancient wisdom, and learning, and spirit, after being purified in the principles of Christianity, had we better commit an error on the side of zeal or apathy? We should probably object to the charity in the form in which mere classic gratitude would propose it—to dig up the buried talent, and restore it to them in the form in which we received it. The charity of this day would restore something more. Thanks be to God! He has infused a spirit into the people of this age which is disposing them to be better stewards of the talents committed to their trust.

It is very apparent that until the leaven of virtue and intelligence is infused into the mass, the Greeks are unfit for self-government. Experience has already shown that they cannot, left to themselves in their present condition, long retain that peace which is, we hope, about to be acquired for them. What an importance then does the enterprise in agitation assume at this time. A perusal of the articles contained in our columns will show the aptness of the present crisis for the exertions of benevolence; and the importance of their coming from us. "The present is the time," said the lamented Fisk, "for a mission to Greece. The nation is roused. The elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions, which at another time would require years, might now be effected at once." "Americans should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth, except the English. There is no time to be lost. It is even now too late."

It will be seen from our paper what is the nature of the project which is being digested for the accomplishment of these ends. The plan has been devised in this city, and announced in the New-York papers, through the hope of enlisting the philanthropy and enterprise of that great city. The following communication to the Journal of Commerce, by a writer in this city, will explain the proposed plan. May success attend the enterprise. If it be conceived here

under favorable auspices, we have ample promise of its being there gratefully and cheerfully received, from the testimony of every one who has been among them. The journal of Mr. Brewer contained in our paper, the letters of Mr. Howe and Mr. King all attest their alacrity, not only to greet favorably any thing that comes from America, but to hear and accept instruction. Nay, we have it in the express invitation of the President Capo d'Istria, who in answer to the question of Mr. King, if there was any difficulty in the way, says, "not the least,—establish as many schools as you please."

NEW-HAVEN, March 16.

A plan has been devised in this city for the promotion of education in Greece. Its chief object is to prepare native teachers of schools. For this purpose it is proposed to establish in Greece a central high school, to be conducted by two or three well educated men from this country, associated with some learned Greeks, whose assistance, we hope, may be obtained at a reasonable rate. This plan with its details, has been presented to several gentlemen of intelligence and standing, who have unanimously approved of it. It was thought advisable that an effort should first be made in New-York; that, if practicable, a Society should there be organized for the express object of promoting education in Greece. As soon as this is done, Auxiliaries, we trust, will be formed throughout the country. The recent appeals from Mr. King have not been in vain. Many philhellenists are now ready to act. Never, perhaps, was there an opportunity presented to philanthropists, of doing so much good to their fellow men, at so small expense. What a change in that whole region will be effected, when all the youth of Greece shall receive a thorough scientific and moral education! It is not a matter of surprise, that an individual, after reading the closing remarks of Mr. King, in the Journal of Commerce of Saturday, should feel constrained to come forward and offer his hundred dollars. We trust that many, not only in New-York, but elsewhere, will do the same.

Only let such a Society be organized; let there be some central treasury, into which the many small contributions may be collected; and the friends of Greece in the country will send in, if not their hundreds of dollars, at least, their tens, or smaller sums. Not only money will be contributed, but books for a library, and apparatus, &c. The ladies too, by their needles and in other ways, are ready to do something for this object. All this excitement is not in vain. Something will be done, if a method is now devised to concentrate effort.

G. S. P.

From the N. Y. Observer.

EDUCATION IN GREECE.

Believing, as we do, that no unenlightened people is qualified for self-government, what answer could we give, were the question pressed upon us, why we have so long neglected to take efficient measures for promoting education and circulating the Scriptures in Greece? More than three years ago, Rev. Mr. Fisk, after speaking of their ignorance and vice, and the scarcity of the sacred Scriptures that prevailed, made such statements as the following: "The Greeks offer many excellent materials to be wrought upon; powerful intellect, lively imagination, zeal, energy, enterprize, enthusiasm, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are; and all these traits of character brought into action by the idea that the present is the period of their national regeneration." "The present is the time for a mission to Greece. The nation is roused.

The elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions, which at another time would require years, might now be effected at once." "Americans should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth, except the English. There is no time to be lost. It is even now too late."

Why have not these pressing calls long before this been complied with? Why have we allowed three years to pass, and that too, while we have been receiving repeated communications from Dr. Howe, Mr. Brewer, Mr. Hartley, Mr. King, and others, presenting motives to us to engage in such an enterprize? That there is nothing in the state of the country to prevent its probable success, the following statement is enough to show.

"Ibrahim Pacha," says the American Quarterly Review, "has evacuated Greece; the movements of the French force were such that not a single Turk would remain there after the middle of November (last.) Letters of recent date from Dr. Howe, announce the probability of a restoration of domestic order and industry. We may presume the allies, who have accomplished so much, will never permit the hallowed soil to be again profaned by barbarian conquerors. Some mystery hangs over the French expedition; and some doubt may be indulged as to the ultimate generosity of the views and proceedings of the deliverers; but we may reasonably expect a qualified national independence at least—a sufficient scope for civilization with all its principal benefits."

Here then, Providence has opened before us an extensive field of usefulness, and shall we delay to enter? Can we expect an opportunity more favorable for action than the present? Let the plan which has been proposed in the Journal of Commerce and in the Christian Spectator be carried into operation. Let a Society be organized in New-York for the purpose of educating the Greeks. Many in the country are ready to contribute their mite. Men of energy and education can easily be found to carry into execution such a plan. Let a seminary be established in Greece to prepare young men to become masters of schools, and for the study of the useful professions. Let the ladies contribute for the establishment of a female high school. Let there be connected with such schools a Lancastrian model school. Let a press too be established for publishing school books and a Christian almanac; one is now nearly completed for that country.

That such a plan is practicable can admit of no doubt; and from inquiry we learn that it may be done at a comparatively small expense. It depends much on the citizens of New-York to say whether any thing shall be done. There are those who are now looking to that field, and are ready to devote their whole energy to the work of preparation as soon as they shall receive the word to go forward.

G. S. P.

CHURCH DISCIPLINE.

Mr. Whiting—Please to advise your disputing correspondents to look again attentively at the 5th chapter of the 1st of Corinthians, and notice that the whole chapter relates to the excommunication of a certain gross offender, but not a word even in the eleventh verse about one already cast out; for the person there mentioned is called a brother, but the excommunicant is one who is without if righteously cast out. A SEARCHER OF SCRIPTURE.

Ladies life members of the American Tract Society.—The New-York Observer mentions, that 12 ladies in Bridgeport, Conn., 18 in New-York City, and 16 in the City of Hartford, amounting in all to 46, have become life members of the American Tract Society by the donation of 20 dollars each; equal in the aggregate to \$920. These funds are designed particularly for the Valley of the Mississippi, with its 4,000,000 of destitute inhabitants.

TEMPERANCE.—At the annual town meeting in Alfred, Mass., March 2d, for the choice of town officers, the two following votes were passed unanimously.—Voted, That no ardent spirits be furnished on the highways this year, at the expense of the town. Voted, That it be considered dishonorable by the electors present, for any person, elected into office in this town, to treat with ardent spirits.

For the Religious Intelligencer.

REV. MR. BREWER'S JOURNAL.

(Continued from page 683.)

COAST OF TROY, Sept. 19, 1827.

At midnight we again spread our sails to the fresh breeze, and found ourselves at break of day in the midst of a convoy of 20 or 30 vessels, off Cape Sigri in Mitylene. Passed a similar fleet during the night, and a third in the course of the morning, all bound up the Dardanelles. We have taken some pains to avoid single vessels, but judging from their movements, our fears and precautions have been mutual. We are now (mid-day) in sight of Mitylene, Asia Minor, Scio, and Ipsara on our left, and Skyros on our right.

On retracing once more the path of the great Apostle to the Gentiles, my prayer is that not in the *letter* merely, shall our histories continue to run parallel. Having been "forbidden of the Holy Ghost to preach the word in Asia," and "passing by Mysia, I came down to Troas."—And now I seem to hear a voice in the Providence of God saying, "Come over into Macedonia and help us." From this "assuredly gathering that the Lord had called us for to preach the gospel unto them," we have to day "loosed from Troas," and hope ere long to stand amidst the scenes of the Apostle's labors.

In the interesting field which is before me, my first object will be to make arrangements for the present and future distribution of the scriptures. The instructions which I have received from the Rev. Mr. Leeves, recommend the establishment of small depots in the islands and the quiet parts of the Main, for their sale at reduced prices, rather than gratuitous distribution. The prices specified, subject however to my controul, are about the sixth of a dollar for the New Testament in a separate form, and not quite a third, for both the ancient and modern Greek in parallel columns. I am also authorized to make donations to schools, to indigent priests and other deserving persons.

Something has already been done for the establishment of Lancasterian schools in the islands and Morea. The ardent desire for knowledge which has been kindling among the Greeks during the last thirty years, waits only the return of peace, to shew itself in the happiest results. All Europe too will then be ready to aid their efforts in the cause of education. Even now in the humble sphere of my labors, I trust I may find some opportunities of furthering this cause. Especially would I strive to change the unprofitable practice of teaching children little else than their ecclesiastical books, and those too in the ancient language. In this way no relish for reading is acquired, since it is seldom that any definite ideas are attached to the sentences uttered. Indeed it is astonishing to see to what extent in consequence of this absurd mode of instruction they pronounce words in reading, without awakening the corresponding ideas that are perfectly familiar to their minds.

The subject of female education is one which I expect to find almost wholly neglected, and which will claim my particular attention.

The tracts that come from the different presses in Malta, of which I have a few and soon ex-

pect more, will enable me to make a beginning in the formation of public village libraries.

Though the state both of the islands and the continent will doubtless be undergoing great and rapid changes, still as the eyes of the Christian world are upon them, I shall for the guidance of missionary and other philanthropic exertions, give my journals a minuteness of detail, that might under other circumstances be tedious. The objects here aimed at I am sensible are great, but with the blessing of Providence I hope before my tour is completed, to do something for the accomplishment of them all.

Half past 2 o'clock P.M.—For some time past two small vessels of war bearing the Greek flag, have been in sight. They have examined and perhaps plundered a merchantman, from which they have just separated. On discovering them we tacked ship and bore away towards Negropoint, while our consort, after speaking with us, took a contrary direction. It was our captain's purpose to have changed his course again at night, hoping under cover of the darkness to reach Andros unmolested. Finding however from their superior sailing that this will be impracticable, we are once more standing towards Ipsara, and the goletta is fast bearing down upon us. As they show twelve or fourteen guns, and we have only two, all thought of resistance is of course laid aside. I have taken out my passport and commission as a missionary, also a package of tracts and the only New Testament which I can easily find. These last I intend as a present, in case they are regular cruisers.—They make a signal for us to show our colors, and I now desire to await with composure the result. The Lord be our protector!

Four o'clock.—We have just been visited by one of the vessels which proved to be (Greek) Hydriotes. They have treated us very civilly, not having even asked for our papers, but contented themselves with enquiring what cargo we have, and what news from Constantinople. In particular they asked after the Mitylene vessel, and we then parted with mutual good wishes. They declined accepting my books lest it should subject them to quarantine, and for the same reason did not come on board.

While they were alongside of our vessel, I had an opportunity of leisurely observing them, and could not but be struck with the appearance, especially of the two officers in the boat. The seamen accepted some liquors from our crew, and entered into a familiar and cheerful conversation. (Glass vessels when plunged into salt water, are not regarded as a *susceptible* article, i.e. capable of conveying contagious disease.) The officers, though they made many inquiries of different individuals (as if with a view of correcting any false statements which might have been made) kept constantly the same stern, unbending features, and declined all the civilities which were offered them. With our captain they spoke in Greek, but with a Hydriote on board, they conversed in their domestic language, the Albanian. I had before taken notice of this individual, to whom perhaps our safety was owing, as they rarely plunder from their own islanders. He had kept aloof from the rest of the crew, but whether his taciturnity and reserve be owing to his situation, or arc

characteristic of the Hydriotes, I am unable to say. Subsequent observation confirmed me in the latter opinion.

The first salutation on approaching was—*ώρα καλή σας*—‘good hour to you,’ and the reply, *πολλά τα έτη σας*—‘may your years be many.’ This is one of their most common salutations. The mutual compliment at parting was—*καθαρόδιον σας*—‘a good (way, or) voyage to you’—corrupted from *κατα ευ δόξ.*

Being thus happily relieved from our apprehensions, we resumed our course and passed in sight of the ruins of Ipsara. As the houses were built of stone and white-washed, their walls still present a beautiful appearance while at a distance. Our captain informed us that the wild fowl on the island have become exceedingly numerous, and are “so unacquainted with man,” that their “tamelessness is shocking” to the stranger. The only permanent resident is an aged priest in the monastery that crowns the hill above the town. Others occasionally resort to the island, to gather the fruits which are of spontaneous growth. Visitors, among whom the captain said he had been one, supply the monk with provisions from time to time, receiving in return presents of honey, fruit, &c.

In Scio it is said 30,000 poor Greeks are again assembled, and in Haivali, to which place one of our crew belonged, 2000. They are permitted to receive a portion of their land, on proving their titles; but are subject to many new exactions. It is not strange perhaps, considering human nature in all its aspects, that some of these distressed people should thus put their necks again under the yoke of their former masters; nor that others living continually in sight of Ipsara, Scio and Haivali should choose rather to be buried under the falling columns of liberty, than thus expose themselves once more to the oppressor’s scourge.

At evening a story telling party was formed, which I am told has been in session several nights. Our friend, the priest, appeared to figure to most advantage. Last night he entertained his audience for six hours, with a single unfinished tale. I listened to one of an hour,—an Arabian story. The scene however was transferred from Bagdad to Constantinople, and the courts of the Caliphs exchanged for that of the Sultans. This is said to be a very frequent entertainment among the Greeks of Asia Minor and the capital.

To day (Wednesday,) having been one of the weekly Greek fasts, Nicolo has had another discussion respecting them. The owner of the vessel seems open to conviction, and interests me by his desire to read the Scriptures.

(To be continued.)

TEMPERANCE SOCIETY.

The workmen in the Armory at Middletown, owned by Messrs. North & Starr, have formed among themselves a Temperance Society. The following articles form a part of their constitution.

ART. 4. The members of this Society voluntarily agree to refrain from giving or receiving ardent spirits, as a token of friendship or esteem, on any occasion, and from purchasing them by the glass, in any grocery, at any time

—or in taverns, unless the fatigues of a journey shall require; and also to abstain from them on all public days and at parties of pleasure; and also when called upon to assist in the raising of buildings, &c.: and likewise to discountenance the practice of clubbing together to purchase them for mutual use.

ART. 5. And furthermore that all such grocers and shop-keepers, as shall renounce the practice of selling ardent spirits by the glass, shall receive our united support and patronage, as we consider it a violation of the law, and injurious to the morals of society.

ART. 6. We also agree to countenance all lawful measures that may be taken by the civil authorities, for the suppression of intemperance.

ART. 7. The officers of the Society shall constitute an executive committee to solicit subscribers.

An Agent of the H. M. S., says:—“Our missionaries gathered and organized last year eight new churches; and in former years, with very little aid from any other body than the Conn. Missionary Society, may be said under the smiles of heaven to have founded, nearly as I have been able to ascertain numbers, 350 Presbyterian congregations in the state of New-York; 60 in Pennsylvania; 6 in Michigan; 200 in Ohio; 45 in Indiana and Illinois; 21 in Mississippi and Louisiana; 41 in Alabama; and 177 in Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, and Florida; amounting to 900.”

TRUE AND FALSE PEACE.

The following petition in the Litany hath dwelt a good deal on my mind all this day—“Oh Lamb of God, that taketh away the sins of the world, grant us *thy peace*.” I am fearful of taking peace or receiving it from any but Christ, or in any other way than by having my sins taken away. I believe much of the ease and quietness of my mind daily, proceeds rather from false peace and carnal security, than from the peace derived from Christ. Time often wears off guilt, and accusations of conscience frequently die away. Attention to other things often drives my sins into obscurity and forgetfulness; and hence proceeds my peace of mind. This I fear has been the case too often. I see and feel the danger of such things happening. The artifices of Satan, and the deceitfulness of my own heart, can find no means more ruinous and fatal to my soul. Hence proceeds my daily neglect of Christ, more or less. I am healed without him; and therefore he is not sought after.—I hope to be above all things, watchful against this ruinous evil in future. I will endeavor to keep my sins in view in all their guilt, and to have a continual feeling sense of what is due to them, till the Lamb of God takes away and grants me *his peace*. I think that I freely prefer any misery to this false peace and carnal security; and would willingly live without peace, unless I receive it from the hands of Christ.—T. Charles.

The Methodist Conference, of Tennessee and Mississippi, have resolved to establish a College at La Grange in Alabama.

Obituary.

DEACON JOSIAH PENFIELD.

We make the following extracts from a letter published in the *Columbian Star*, dated, Savannah, Feb'y 25, 1829.

Some months ago you announced, in the *Star*, the death of DEACON JOSIAH PENFIELD; whose character, course of life, and remarkable death are so full of interest as to warrant a few remarks for the readers of your useful paper. Mr. Penfield was a native of Fairfield, Conn., of highly respectable and worthy patronage. At the early age of 14 he came to this city; where he resided till the commencement of the wasting, protracted disorder which has resulted in his lamented death. While a young man he gave various pleasing indications of his future solid reputation. Habits of sobriety, of prudence and of morality were then formed. Powerful temptations were then resisted. Plans of useful conduct were laid; and being sedate in his temper, diligent in his business, and amiable in his manners, he was then loved and respected by the wise and good. In manhood, Mr. Penfield's character was held, by all who knew him, in high and deserved esteem. The virtues of his youth were gradually developed and matured; till the germ which the hand of care and piety had early planted, produced an abundant harvest. It was impossible to know him and not feel towards him sentiments of uncommon regard.—strangers, upon slight acquaintance, were uniformly prepossessed in his favor; and, in the most unobtrusive intercourse, friendship was never disappointed. His character was strongly marked. It blended in a remarkable degree, decision, energy, purity, dignity, and good sense. He never descended to what is low or trifling in words or actions. His manners, however, were far from being forbidding, austere, or morose. No man ever possessed a more condescending, kind, generous spirit. Sympathy, sociability and friendship were inwrought in his nature.

A very prominent and distinguishing feature in Mr. Penfield's piety was his active benevolence.—While he lived this was his brightest ornament—and now he is dead, it sheds the sweetest fragrance over his cherished memory. Benevolence in him was not the transient excitement which urgent calls of distress sometimes create in the most selfish—its existence depended not upon the sufferings of others—it was the soul of the man, the spontaneous actings of his heaven-born nature, the unslumbering desire of his heart to do good. Tender and vivid are our recollections of his benevolent labors in this community. In the church he was a pillar—His best interests he sought with unwearied care and fidelity. Worldly occupations were not suffered to interfere with his religious duties. Such was his high sense of the importance of punctuality, that he made it a matter of conscience to neglect, if necessary, the most urgent secular business for the meetings of the church. For some years he used the office of a Deacon well.

The benevolence of Mr. Penfield appeared also in his liberality to the poor and needy. Distress never invoked his assistance in vain. *He delivered the poor that cried, and the fatherless—and him that had none to help him. He caused the widow's heart to sing for joy. He was eyes to the blind—feet to the lame, and the cause which he knew not he searched out.* Nor was he indifferent to the benevolent operations of the day. Charity, with him, began at home, but, blessed be God, it did not end there. The cause of Zion, generally, engaged his warmest feelings; and every plan of wisdom and piety which promised good to the cause he cheerfully aided by his counsels, prayers or property. He was the decided friend of religious publications—of missionary, education, bible and tract Societies, and he annually paid liberal

contributions for these objects. In this well doing he was enabled, by the grace of God, to hold on his way to the end. To the very last he was vigilant, sober, of good behaviour, given to hospitality, ready to every good work—faithful in all things. I cannot omit adding, that though Mr. Penfield was always doing good, yet he was so silent and unostentatious, that the extent of his charities was not known even to his intimate acquaintance. During many months of intimacy with this excellent man, I do not recollect of ever hearing him mention any good deed he had done.

We must now approach the dying scene of our friend; and admire the power of that religion which he so pleasingly exemplified in patient resignation and triumphant hope. In the midst of life and usefulness he was seized with a lingering consumption. No man had more inducements to live. Every thing was inviting. His business was prosperous, his friends were kind and affectionate, his respectability and usefulness were increasing. Still he heard his summons without a murmur. His faith did not stagger. He meekly and calmly resigned himself to the inscrutable ordinations of a holy Providence.

He was calm and happy in prospect of his approaching change. Long ago had he resigned the world, and committed his immortal concerns to God his Saviour. He had now nothing to do but to die. He had always been a timid, trembling believer. But now his days of mourning were ended, every cloud was removed, his evidences were clear, his faith strong, he stood upon a rock.

Shortly before he died, praise was his only theme; his captive spirit seemed to struggle for liberty, it had already caught the noble, sweet, blissful strains of sainted spirits. He would breath forth his longing, panting soul in the following language: "The King himself comes near and feasts his saints to-day." "Jesus, lover of my soul, let me to thy bosom fly." "God is love." "God is light, and in him is no darkness at all." A friend asked him if he had any fears or doubts. He replied with emphasis, "I have no fears; I have no doubts. When asked if he were not in much pain, he said, "I have no pain." No cloud sat upon the brow of this departing pilgrim, except when some dear friend occurred to his mind for whom he had no hope. He continued to the last to remember, very affectionately, the Sabbath School in which he had been a teacher, and the dear church of which he had been an active member. On the 12th of September 1828, in Rye, N. Y. this warm friend, this affectionate husband, this eminent Christian sweetly fell asleep in the arms of his Redeemer. A groan, a gasp, a dying strife, and all was over. Sorrows, pain and death were exchanged for that blessed world, where sorrows, pain and death are known no more. "Mark the perfect man, and behold the upright: for behold the end of that man is peace." Affectionately, H. O. WYER.

The will of Mr. Penfield, after making liberal provision for his surviving relatives, contains the following generous bequests: To the

Savannah Female Asylum	\$1,000
Savannah Union Society	1,000
Savannah Free School	500
Savannah Baptist Church	2,500
Pastor of said ch. for increase of his library . . .	250
American Bible Society	1,000
Bap. Gen. Tract Society	500
Georgia Education Society	500
Baptist Gen. Convention	2,500*
Georgia Bap. Convention for Ed. fund . . .	2,500†
Two orphans, his Sab. School scholars . . .	300

* In trust to H. O. Wyer and H. Ripley.

† In trust to J. Meyer, H. Riply, H. O. Wyer, and on condition the Convention raise an equal sum for the same purpose.

Poetry.

For the Religious Intelligencer.

"O COME, LET US WALK IN THE LIGHT OF THE LORD."—Isaiah, 2nd and 5th.

Hope sheds on man's first waking hours
A lustre pure and fair,
And as his mind unfolds its powers,
Her cheering smile is there:—
But when his feet life's pathway tread,
His shrinking bosom bleeds,
And while dark ills around him spread,
Her taper's ray recedes.—

A brighter torch doth Pleasure boast
To lure his youthful way,
A meteor on a rocky coast
That dazzles to betray.—
But woe! if his confiding heart
Be with her fetters bound,—
The syren hath a poison'd dart
And loves a secret wound.—

God hath a lig'ht. It beams sublime
On every seeking eye,
When withering 'neath the blasts of time,
Both Hope and Pleasure die:—
That light we'll seek. Its ray hath power
To pierce the darken'd tomb,—
And guide where tempests never lower,
Where sorrows dare not come.

HARTFORD, Saturday, Feb. 23th, 1829.

CHEROKEE PHENIX,

AND INDIANS' ADVOCATE.

The Subscriber commenced the duties of his station, as editor of this paper, with a trembling hand and a reluctant heart. He had no experience to aid him, and but limited information to recommend him to the public. He has however progressed so far, generally, to the satisfaction of his readers, for which he is thankful. As the first volume of the Phoenix is on the eve of closing, the editor has thought best to apprise the public that a new volume will be commenced next month, and that the great object of its founders, the benefit of the Cherokees, will still be assiduously pursued. It is unnecessary to repeat and particularize the principles under which the future numbers of the Phoenix will be conducted—the principles will be similar to those which have governed the past numbers. The paper is sacred to the cause of Indians, and the editor will feel himself especially bound as far as his time, talents and information will permit, to render it as instructive and entertaining as possible to his brethren, and endeavor to enlist the friendly feelings and sympathies of his subscribers abroad, in favor of the aborigines.

As the present policy of the General Government, the removal of all the Indians beyond the limits of organized States or Territories, is assuming an important aspect, the editor will feel himself bound to lay before his readers all that may be said on this subject, particularly the objections against this measure of the Government.

Particular attention will be given to judicious miscellany. Choice pieces on religion and morals, domestic economy &c. will find a ready admittance in the Phoenix.

The original part of the paper will be rendered as interesting as the means of the editor will allow. Owing to the want of an assistant, it is impossible to devote a large portion of the paper to the Cherokee language, as

the whole must be original.—The editor will however do what he can.

The friends of Indians are particularly called upon to assist in this undertaking by their subscriptions. Thus far, the Phoenix has been a dead expense to the proprietors. It is highly desirable that there should be sufficient patronage to secure it from the like pecuniary embarrassment in future.

ELIAS BOUDINOTT.

¶ Editors who exchange with the Phoenix will do us a special favor by inserting the above in their papers.

SANDY FOUNDATION SHAKEN.

In a neighboring county, an individual whose father was an Universalist, had been brought up in the belief of that doctrine. The minister of the place one day handed him Andrew Fuller's tract, for believing that the future punishment of the wicked will be endless, with a request that he would give it a candid and attentive perusal. Not long after, in a time of awakening, this individual became a subject of renewing grace; and in relating the exercises of his mind, he mentioned this tract as "the means of shaking his universalist faith to pieces." He now gives satisfactory evidence of a radical change.—*Utica Rec.*

The great God seems to have given that commandment (*Know thyself*) to those men more especially, who are apt to make remarks on other men's actions, and forget themselves.

It is a noble science to know one's self well; and a noble courage to know how to yield.

MEDICAL COLLEGE BIBLE SOCIETY.

We learn with pleasure that during the past winter a Bible Society, auxiliary to the American Bible Society, was formed in the Medical Institution in this city. About one half of the class became members; and at a meeting for the choice of officers, Professor Knight was elected President. This is, we believe, the first instance of the kind among the Medical Colleges of the United States; and we hail it with joy, not only as evidence of the increasing interest in the Bible cause among all classes of the community, but also as an example to sister Institutions, honorable both to those who have taken the lead, and to all who may follow. The Bible is the prescription of the great Physician of souls. It applies to a case which human prescriptions cannot reach. It alone can bind up the broken heart, and heal the wounded spirit. The time will come, sooner or later, to all of us, when our earthly Physicians can no longer help us, and the truths of this book will be our only support. We hope that succeeding classes will maintain with spirit a society so much in unison with the habit of doing good, which distinguishes the profession for which they are preparing.

Letters received at the Office of the Religious Intelligencer during the week ending March 26th, 1829.

Alpheus Rowe; Matthias Day; Jos. S. Baker; Cheney Taft; Gustavus Clark; Sheldon G. Baker; Thomas Ogden; Leonard Lawrence; Rev. Daniel G. Sprague; Doct. Lyman Foot.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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